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right to revise old treaties and to ratify new ones through a committee on foreign affairs, as in France and the United States. Indeed he urges that the self-governing colonies should either be associated with this committee, or have similar committees of their own. This would operate to establish "open diplomacy" on a democratic basis.

The last chapter deals with "Diplomacy and Peace." The author thinks that it would take a Rabelais to describe "the flea-like skippings" of Lloyd George; the efforts of Wilson to make "great things out of empty words;" the dagger thrusts of Clemenceau; and the opportunism of Orlando, in the Paris Peace Conference. He sees British diplomacy at its worst in that treaty, which would make a Machiavelli "groan" and a Metternich "grin." All the blunders are attributed to the methods of diplomacy. Had peoples carried on the negotiations the mistakes might have been avoided. The League of Nations "with a diplomatic foundation and a democratic façade" would have been a different product. Democratic diplomacy alone can exploit the moral forces of the new age. Diplomacy is neither bribery, nor bullying, nor even "bamboozling," but simple, up-to-date business methods applied to politics. It is "the art of peace-making and the science of peaceful relations." Hence the author believes that it is the duty of the British universities to produce adequately trained men for diplomatic service.

This little book does three things: (1) it gives a clear picture of the methods and defects of British diplomacy; (2) it sets forth practical reforms, and (3) it outlines the new diplomacy that must come in. The style is keen and interesting, and the discussion is illuminating and informing.

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An Introduction to the Problem of Government. By W. W. WILLOUGHBY, AND LINDSAY ROGERS. Garden City, Doubleday, Page and Company, 1921, x, 545 pp.

These authors have succeeded admirably in their purpose, to furnish an adequate outline for a course in Constitutional Government, and have given, in the abundant references to the best and newest literature on the various topics, ample aid to the student in filling out this skeleton or framework. The footnotes give many well selected and valuable quotations and the appendices include the Overman Act of 1918 authorizing the President to reorganize

the National Executive Departments, an astounding list of the lobbies maintained in Washington in 1920, a scheme for proportional Representation prepared for the British Parliament in 1918 in connection with the Reform Act of that year, the Budget and Accounting Act of 1921 of the United States Government, and the Constitution of Japan. This material supplements and illustrates very well the clear and thorough analysis and criticism of governmental structures and operations in the main text.

The chapter headings constitute, as an analytical division of the subject a distinct addition to political theory. The best chapters are those on Constitutional Government (IV), Popular Government (VII), Political Parties (VIII), Representative Government (IX), Proportional Representation (XV), Budgetary Procedure and Representative Government (XVI), Responsible Parliamentary Government (XVII), and Federal Government (XXIV). The subject of Administrative Organization and Procedure receives excellent treatment throughout the book, and the chapter on State Government in the United States (XIX) is especially good on the evil of decentralization and the need of more complete integration in State Governments. But the chapter does not deal with State Courts and they are not adequately discussed in the chapter on the Judicial Function (XXI) or elsewhere.

This omission and the failure to devote more than a short paragraph (p. 452) to City Government are the most serious lacks in the book, and the statement (*ibid.*), that, "The government of cities is considered in the United States as a subject distinct from the general matter of local government," is hardly a valid excuse. City Government is, in the United States, in Great Britain, in France, in Germany, and in most, if not all, other countries, essentially Local Government, and the fact that it is made a distinct subject by itself is due, not to an idea that it is not Local Government, but to the recognition that it is the most difficult and important kind of Local Government. In the United States, cities are peculiarly creatures of the State Governments and kept strictly subordinate to their creators in spite of the movement for Municipal Home Rule. Any general treatment of American State and Local Government such as this should most certainly include City Government. It can just as well be presented briefly as can State or "general Local Government," and, as the nearest approach of American democracy to political failure, City Government has special claims to inclusion in such works as the one under review.

The incidental discussions of the Common Law in the chapters on "The Legislature as a Law-making Body." (XI, pp. 198-200) and in that on "State Government in the United States." (XXII, 419-420) are too slight to do justice to the great institution which lies at the base of all American and British governments. Few institutions in any of these governments are as old as the Common Law and none older. It permeates and gives life and vigor to all the political institutions of the United States and of the British Empire. Why should all American writers on Government avoid the subject entirely or dismiss it with a paragraph or a page or two? The literature on it is abundant but it is written generally by lawyers and read by few except lawyers. "Public Law." is an orthodox subject for academic writers, teachers and students, but it is construed to include only Constitutional, International, Criminal and Administrative Law. All so-called "Private Law." (Persons, Domestic Relations, Property, Contracts, Torts, etc.) is public law in another and equally important sense, is made binding as law by government enactment or recognition, is enforced by governmental organs and is just as much Government as any of the four subjects above which are usually called Government or "Public Law." Americans are notoriously and disgracefully ignorant of their great heritage of the Common Law.

A passage on the Right of Intervention concludes with the following sentence: "The continued unsatisfactory political conditions existing among many peoples of South and Central America, and the races inhabiting the Balkan Peninsula and the whole of the Turkish dominions certainly furnish to the other States of Europe and America a very strong basis of right for intervention." (pp. 31-2). Leaving out of consideration the Balkans and Turkey, where the presence of minority races or religious or other groups may offer some justification for concerted international action, this passage can hardly have any influence toward the purpose of the writers, "that the student may be led to a knowledge of the true meaning of constitutional liberty" (p. vi). It would be more appropriate in a justification of the recent attempt of the German imperialists to impose their superior "kultur." upon the world than it is in a work on Constitutional Government. Surely it cannot be intended seriously and deliberately to advocate the intervention of the United States in Mexico.

Altogether, this book is in the main an excellent treatment of Comparative Constitutional Government from the functional

standpoint, with especial emphasis upon National Government of the United States but with very good discussion of British and French and with some attention to others. Poor marginal notes, an index not fully worthy of the book, a few careless or superficial statements, some omissions on a few important points, are, after all, only incidental defects and detract not very greatly from the real worth of the study.

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A Christian's Appreciation of Other Faiths. By GILBERT REID, D.D. Chicago, Open Court Publishing Company, 1921, 305 pp.

On the subject of religion and the missionary as fundamental factors in international relations much might be (and perhaps ought to be) said. A Christian propagandist could display for admiration many virtues and beneficences of missionary institutions, but a writer of an objective temper of mind might feel compelled to moderate his transports. It is questionable whether missionaries as a class have the breadth of sympathy and the freedom of mind necessary to lead to a community of religions or to a community of nations.

Dr. Reid is an orthodox Christian missionary in China, and the fact that his methods have been suspected and opposed by his brethren serves as an indication of his divergence from type. His is not a militant ideal of the world conquest of Christianity by the destruction or subjugation of all other faiths. He would have a fraternity of religions in which common elements would be recognized and in which distinctive excellences would be appreciated.

The method is indicated in the title and sub-title. The latter reads, *A Study of the Best in the World's Greatest Religions*. The book is no scientific study of comparative religion, nor does it deal with all the great religions, but only with those met with in China, Confucianism, Taoism, Buddhism, Islam. The second part shows even greater freedom from prevailing narrowness and prejudice, for here we have appreciations of the Jew, of the Church of Rome, and of Unitarianism. Then, a little out of focus, instead of an appreciation of Scepticism by the author there is a chapter on appreciation of Jesus Christ by Scepticism. The inference, however, would seem to be that sceptics are not such bad fellows after all.